



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Extracts from the Minutes of the Maryland District Annual Conference of the Methodist Protestant Church, 1832.

The Maryland Annual Conference of the Methodist Protestant Church, met on Wednesday, the 4th of April, 1832, in the Council Chamber, Georgetown, D. C.

The following members, were recognized as composing the Conference, to wit:

Ministers.

Eli Hinkle, W. W. Wallace, William Kesley, J. S. Reese, D. E. Reese, jr., Chas. W. Jacobs, G. D. Hamilton, W. C. Pool, William Bawden, John Mewhirter, Levi R. Reese, (Transferred from Pennsylvania Conference,) D. B. Dorsey, F. Stier, Jas. Hanson, Hugh Doyle, Isaac Webster, G. A. Reed, Theron W. Newman, Thomas H. Stockton, J. B. Tilden, W. Bamber, (deceased.)

Delegates.

Ninian Beall, Samuel Guyer, David Arthur, Theodore Denney, Thomas McCormick, Phares Throop, Peter M. Pearson, T. H. Devor, Aaron Edwards, William Jackson, Henry Wigart, Isaac Cassell, Philemon B. Hopper.

Those marked (a) were absent.

On motion, Peter M. Pearson was appointed Secretary, and David Arthur Assistant Secretary.

On motion, the Conference proceeded to the election of Conference Steward, by ballot. Bro. W. W. Wallace was elected.

On motion, It was resolved, that when this Conference adjourn, it adjourn to meet on the first Thursday in April next; and that the Secretary is hereby instructed to write to the Presidents of the Pennsylvania and New York Conferences, informing them of the time of our next meeting; and request said Conferences, so to arrange their meetings, that at least five days may intervene between the meetings of those three Conferences.

On motion, The Conference proceeded to the election of President for the ensuing year (by ballot), which resulted in the re-election of Bro. E. Hinkle.

On motion, It was resolved, that it is the opinion of this Conference that the Itinerant ministers and preachers, are not members of the Quarterly Conferences.

On motion, It was resolved, that the ministers and members of this Conference feel it their duty to solicit and obtain subscriptions for the Methodist Protestant; and likewise to do every thing they can to circulate our Books.

The following brethren were elected to orders, to wit:

Elders.

Thos. H. Stockton,
Chas. W. Jacobs,
James Essender,
Richard H. Merriken,
Reuben T. Boyd,
Jacob Squires,

Deacons.

Josiah Varden,
William Collier,
Jacob Hoopman,
William Jackson,
William Sexsmith,
William C. Lipscomb.

Report of Members within the Bounds of Conference:

Baltimore station,	350	Queen Ann and Tal-	
Alexandria,	121	bot circuits,	293
Georgetown,	161	Caroline not reported.	
Mount Olive,	48	Prince William,	43
Shippensburg Ct.	206	Anne Arundel,	179
Kent,	81	Reisterstown,	354
Deer Creek,	271	Martinsburg,	19
Coloured 9.		Pipe Creek not reported.	

The following are the appointments for the ensuing year:—

Baltimore—W. W. Wallace, D. B. Dorsey.
Georgetown—F. Stier.
Alexandria—Levi R. Reese.
Mount Olive, navy yard—Josiah Varden, to devote part of his time in the city of Washington.
Prince William, Va.—Theron W. Newman, William Jackson.
Winchester, Va.—George A. Reed.
Anne Arundel.—James Hanson, Wm. Collier, Reisterstown.—William Kesley, Augustus Webster.
Pipe Creek.—Isaac Webster, Chas. W. Jacobs.
Shippensburg.—Hugh Doyle, Wm. Sexsmith.
Martinsburg.—John Mewhirter.
Eastern Shore.—J. S. Reese, Thos. H. Stockton, D. E. Reese, jun'r.
Deer Creek.—W. C. Pool, G. D. Hamilton.

The following are the unstationed Ministers and Preachers within the bounds of the Conference:—

Samuel K. Jennings, Francis Waters, James R. Williams, Luther J. Cox, John French, John Valliant, Mabury Parks, Elias Cox, L., James Essender, John Durgin, Thos. Hanna, Reuben T. Boyd, Thos. Reid, Wesley Bordley, P. B. Hopper, Thos. Melvin, Slingsby Linthicum, Richard H. Merriken, Hezekiah Linthicum, Thomas McCormick, W. C. Lipscomb, Wm. Lamphier, J. B. Ferguson, N. Brady, Aquilla Garrettson, Amon Richards, James Hamilton, Aaron Edwards, Jonathan Forrest, Dan'l Zollcoffer, James Day, J. W. Porter, Robert Scott, Jacob Squires, James Mullikin, L., Henry Myers, L., Thomas Aylesworth, J. D. Crouch, Benjamin Richardson, Edward Rockhold, John Hoopman, Jacob Hoopman, Wm. Mukleroy, D. E. Reese.*

On motion, It was determined by ballot, that Westminster be the place of the next annual meeting of the Conference.

The Ladies' Phebian Society of Baltimore, and their Juvenile Auxiliary Society, placed in the hands of the Conference Steward \$150, to be distributed among the preachers who were deficient in their support—which was done according to their direction.

*Brother Reese presented his certificate of acceptable standing from the President of the New York Conference, and has since removed to Baltimore in the Maryland District.

For the Methodist Protestant.

VERMONT.

Shelburn Circuit, April 16, 1832.

MR. EDITOR,—I shall leave to your discretion, whether to publish the following in your useful paper or not. I have never had an ambition to have my name written under any article which should appear to public view—but the cause in which we are engaged, as Protestants, is so excellent and important, that my feelings (whether publicly expressed or not,) and ardent wishes too, cannot remain inactive—and I humbly trust both are and shall be employed at the Throne of Grace, imploring the Divine aid and benediction of our divine bishop and head of the church.

The cause of *Reform*, or Protestant cause, and the cause of true religion are identical: to pursue the former with right motives is to pursue the latter. If the evidence that God approves our efforts in trying to build up the Methodist Protestant cause be an evidence that the cause is right, we have much, and very clear evidence of this kind, in almost every section of the work: and if opposition and persecution may be deemed evidence in point, our enemies (and we may include some of the *Ministers* and members of the M. E. Church,) have already furnished the world with sufficient to decide the point, that we are right, without proceeding further; and we believe a conviction of this, will soon end the opposition, at least where this conviction is felt by men of reasonable conscience.

Although we cannot give you a list of numbers so great as some may in other sections of the work, yet we can truly say, "the Lord has helped us." The numbers in our infant churches within this District, (Vermont,) have been more than doubled between our two last conference sessions, viz: from June to February, and the liberal principles of our church government are taking deeper and deeper root, and the fruit is daily found on our class books.

Our prospects are good. Our Circuits are so well supported by some additions of preachers since the sitting of our last conference, that we can say with propriety, our discouragements are vanishing, and our prospects are brightening:—Our brethren are steadfast and engaged—yea much engaged in many places in the District.—The "Macedonian" cry frequently salutes the ears of our preachers, and frequently too, from the east side of the Green Mountain. O! that the good Lord would raise up, and send forth more labourers into the harvest, for "the fields are already white."

I cannot, Mr. Editor, comply with your request, which I find in a late number of your periodical, by sending you at this time an account of the number of churches in this district—but as I expect, if the Lord will, to make a tour through every circuit within its limits in a few weeks, I hope to learn the number, and to be able soon to satisfy your request.

Our adversaries are loudly asserting, "That there is none who leave the M. E. Church and

join us but disaffected members." I have thought that this cannot be considered as a charge of wrong against such as come from that church to ours, any more than against those who leave any other church and join the M. E. Church. I believe, however, there are but few who voluntarily leave any church and join some other church, but such as are disaffected members; and I believe that all those who have thus left that church and joined the Protestant Methodist Church, will willingly acknowledge that they are *disaffected*:—but disaffected with what? Mr. Editor, I have long wished some of your abler correspondents would take up their pen and answer the above question, so that the mouths of our adversaries might "be stopped;"—if such be good members, surely they will not be disaffected with what they find good in the principles or administration of the government of the church:—If they be bad members, why should the ruling authorities of the church try to hold them so fast within her pales?

The cause, professedly, of all the secessions from the M. E. Church, which have hitherto taken place is that the principles of its government and administration are wrong—and as the like secessions from like causes in relation to any other Protestant Church in christendom have never taken place—we think that our *Episcopal Brethren* must acknowledge one of the three following positions is correct, viz: 1st. That the members of the M. E. Church are more difficult to be suited than the members of other Christian Churches. 2nd. That the members as a body have a less share of true religion, than christians of other denominations. 3rd. That the difficulty lies in the principles and administration of the government. If the difficulty lie in the first of these we cannot tell how it became so or how to cure it. If it lie in the second, and the members do not and will not wake up and get more religion we know not where to find a remedy, except it be by their peaceably dismissing all such as are so hard to be pleased from their church—but if it lie in the third particular, we must conclude that while the cause remains the effect will not cease.

Yours with respect, JUSTUS BYINGTON.

NEW YORK.

Extract from a letter, dated

Hannibal, April 16, 1832.

DEAR BROTHER,—My labours, thank the Lord, have been crowned with success. Since conference we have had a most powerful revival, in the town of Mexico, Oswego Co. This place has been noted for wickedness; and I was informed, when I first spoke of visiting it, that it would be useless—that ministers of other orders, had laboured there without effect. The place has been for several years the seat of Universalism, but, bless God, some of the oaks of Bashan have fallen. The number brought out within four weeks is about 40 and some of them among the most respectable citizens of the place.

We have two classes within four miles of this place; and I expect soon to form one here of the best materials. On last Sabbath from 150 to 200 rose as one man, resolved to seek God, and save their souls. All is love and union at this time.

Since I wrote you last, we have received 96 members and one minister from the M. E. Church, in the town of Conquest—all within the bounds of this circuit. I have just received a call to go to ——— Village, where I left a discipline and some Nos. of the Mutual Rights and

Methodist Protestant. I have also been requested by an exhorter in the M. E. Church to visit the village of ———, when they are ripe for reform. We have had three ministers from M. E. Church added within a few weeks—their names are A. Graham, Bro. Bort, and Bro. Lawrence—2 deacons and one elder. I could say much more on this subject, but suffice it to say, God is our helper,—hell and our foes must and shall bow before the potent arm of heaven and the peoples' rights. ELIAS B. DARE.

ARKANSAS TERRITORY.

Cane Hill, Washington Co. March 21, 1832.

DEAR BROTHER,—Reform is doing well in this region. We have some accessions and no secessions. JACOB SEXTON.

ECCLESIASTICAL.

For the Methodist Protestant.

A FEW THOUGHTS RESPECTFULLY SUBMITTED TO THE READER.

Mr. Editor,—The Methodist Protestants certainly know that some of their principles of ecclesiastical polity are immediately derived from the scriptures of the New Testament, and they believe that all of them are in consonance with these holy books. Need they do more than to publish them to attract general attention to their consideration? Why are not they as cordially received by others who profess to understand them as by us? Surely what is plainly true can not be ambiguous to men of common sense and of honesty of heart and of purpose. What then shall we say, that those who profess to understand, and yet reject our principles, are not honest? No, we dare not so think nor speak.

There are many causes which prevent attention to our principles: to mention only one:—the various communities have principles and interests of their own to propose and promote.—There are also many causes which prevent the reception and open acknowledgment of our principles by those who profess to understand them. Some of these are, prejudices against individuals who are supposed to have destroyed the unity and peace of the church; temporal interests; family connexions; unwillingness to assist to build up a new church; the desire to belong to a numerous body; the enjoyment of influence in that body and of as much liberty as is needed; pure sectarianism; and, an utter repugnance to the name of separatists; faith in the assertion that never did secedents from the Methodist Episcopal Church prosper, and the prediction that they never will come to any importance.

These are some of the repulsing causes which operate in favor of inattention to, and rejection of, an equal, just, and free church government. Do we then complain? Nay, our causes of thankfulness are more numerous than those of discouragement. Shall we be so self-flattering as to wonder that we are not in favor with all good men, and that we are not helped forward by every one who would promote righteousness! Thankfulness for favors, and not repining, becomes our church. We are not, and do not expect to be, in favor with every body. Is it not infinitely more surprising that all to whom the gospel is preached do not meet with encouragement from every one, and that christians should be found who utterly reject us?

No, it is not enough to propose the truth to have it at once believed and followed.—Great movements, or singular ones, are those which arrest the public regard. Systems of

free churches are not so uncommon in this country, as to excite wonder when new ones are formed. The wonder is, that any church in these U. States should prosper without freedom.

The Methodist Protestant Church confesses that it desires increase in numbers. Many more ministers are wanted. But they must be instrumental in persuading men to be christians, and then convince them that it is the duty of christians to be freemen, before they can expect accessions in members and ministers; or, they must find christians and ministers who choose to be free, and to unite in their fellowship. When they look abroad upon the public, what scriptural and reasonable hopes of increase may they entertain? May they hope that "a little leaven will (in time) leaven the whole lump," or, at least, a very great portion of it?

The history of the society of Friends furnishes illustration of this ancient saying. Their republican principles and their example have had great influence both in England and in this country. Their leaven has operated of itself. But we allude particularly to their refusal to take an oath. In this they had predecessors.—But when they arose, we know not that any body of christians refused to take oaths in civil cases. The Friends would not swear at all.—They chose rather to suffer the loss of all things and be imprisoned. Thousands of christians of all denominations are now conscientiously scrupulous, and give their evidence on affirmation. Some persons who swear profanely in their common conversation, will not take an oath before a magistrate—so very conscientious are they!—When the Friends testified and suffered for this cause, who would have believed that affirmations would ever be accepted by the civil magistrate instead of an oath?

So much for conscience when faithfully followed. A few Methodists have raised their voices against the government which is contrary to the rights of all men. Will not their influence be as leaven? Is it not possible that the time may be near, when it will be the greatest of all wonders that a christian church in this country, submitted to be governed by one class of ministers only? There may be as resistless a sectarianism in favor of church rights, as there ever was against them. This we think is to be the fact when the christian religion is generally understood and permitted to have its legitimate operation on ministers and others.

At present it is a time of testimony, and of toil, and of self-denial, for the truth. Those who are merely spectators, are not fully aware of the individual sacrifices which have been, and are now being made, for the sake of being free Methodists. Some have suffered pecuniarily and from opposers; and some members have suffered not a little from uninstructed brethren.—Through some of these the progress of our principles has been greatly hindered. In parts of the country wherein Methodism was never in honour, our church suffers for its name; though to do our fellow citizens justice, we must give them the praise of approving of our system of Methodist government. Very few of them who do not belong either to the most aged church in the world, or to the M. E. Church, can love any form of government in which the people are not represented. This prejudice in our favor can be fairly used in favor of our system, because it is so much gained for christian principles. It would be dangerous for our opponents to deny this, as they would then assume that christianity is hostile to liberty.

The hatred of a government by one class of ministers, or by ministers only, has been destructive of increase in the M. E. Church in every section of the country. So it will be. As men are enlightened regarding civil and political rights, they are arrayed against ecclesiastical bondage. Success has followed the attempts to convince men that our civil institutions are based on christianity. Let this opinion become general, and let men come to uphold our republic as one in accordance with the rights of men as revealed in the gospel, and where then will be the anti-representative system whose foundation rests on expediency only?

The Methodist Protestants do not profess to bring their system up to the aid of christianity, they believe that it is derived from it, and will, and must, be supported by christianity. The christian religion will not accept of any agencies but its own; with its own principles it will operate and shall triumph.

LAICUS.

For the Methodist Protestant.

MR. EDITOR,—You will confer a favor by inserting the following extract from the works of the good Richard Baxter. May it be made a blessing to each of your readers, for whose sake I copy it. "You sit poring and searching for pillars of hope within you, and bestow much pains to answer your own fears; but the ready way to make the business clear is by going to Christ: stand not so much upon this question, whether you have believed in truth or not; but put all out of doubt by a present faith. The door is open, enter and live: You may more easily build a new fabric of comfort, by taking Christ, than repair your old dwelling, and clear all suits that are brought against your tenure."

SIMONDS

"Another cause of uncomfortable living is, that christians look more at their present cause of comfort or discomfort, than they do at their future happiness and the way to attain it. They look after signs which may tell them what they are, more than they do at precepts which tell them what they should do. They are very desirous to know whether they are justified and beloved or not; but they do not think what cause they should take to be justified, if they be not. As if their present case must needs be their everlasting case; and if they be now unpardoned, there were no remedy. Why I beseech thee consider this, oh doubting soul: what if all were as bad as thou dost fear? And none of thy sins were yet pardoned? Is not the remedy at hand? May not all this be done in a moment? Dost thou not know that thou may have Christ and pardon whenever thou wilt? *Call not this a loose or strange doctrine.* Christ is willing if thou be willing. He offereth himself and all his benefits to thee: He presseth them on thee, and urgeth thee to accept them. He will condemn thee and destroy thee if thou wilt not accept them. Why dost thou therefore stand whining and complaining that thou art not pardoned and adopted, when thou shouldst take them being offered thee? Were he not mad that would lie weeping and wringing his hands, because he is not pardoned, when his Prince stands by all the while offering him a pardon, and entreating, and threatening, and persuading, and correcting him, and all to make him take it? Why then do you not say the like to yourselves? Know you not that pardon and adoption are offered you only on the condition of your believing? And this believing is nothing else but the accepting of Christ for thy Lord and Saviour, as he is offered to thee with his benefits in the gospel: And this

accepting is principally (if not only) the act of thy will. So that if thou be willing to have Christ upon his own terms, that is to save and rule thee, then thou art a believer: thy willingness is thy faith. And if thou have faith, thou hast the surest of all evidences. Justifying faith is not thy persuasion of God's special love to thee, or of thy justification; but thy accepting Christ to make thee just and lovely. It may be thou wilt say I cannot believe; it is not so easy a matter to believe as you make it. *Ans.* Indeed to those that are not willing, it is not easy: God only can make them willing: But to him who is willing to have Christ for King and Saviour, I will not say believing is easy, but it is already performed. Thy accepting is believing: *To as many as receive him (that is accept him) to them he gives power to become the sons of God, even to them that believe on his name,* John 1, 12.

For the Methodist Protestant.

QUESTIONS AND COUNSELS TO YOUNG RELIGIOUS INQUIRERS AND PROFESSORS.

1st. Have you seen yourself, to be, by nature and by practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but have you seen also that your heart is the seat and fountain of sin?—Has a view of this led you to despair of help from yourself, to see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability to perform any duty?

2nd. On what has your hope of acceptance with God been founded? On your reformation? On your sorrow for sin? On your prayers? On your tears? On your good works and religious observances? Or, has it been on Christ alone as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit yourself to him, and in doing this (if you have done it) has it been not only to be delivered from the punishment due to sins, but also from the power, pollution, dominion and existence of sin in your soul?

3d. As far as you know yourself do you hate and desire to be delivered from all sin, without any exception of a favorite one? Do you pray much to be delivered from sin? Do you watch against it, do you strive against it, and in some good degree get the victory over it? Have you so repented of it as to have your soul really set against it?

4th. Have you counted the cost of following Christ, or of being truly religious? That it will cut you off from all vain amusement; from the indulgencies of your lust, and from a sinful conformity to the world; that it may expose you to ridicule and contempt—possibly to more serious persecution? In the view of these things, are you willing to take up the cross and follow Christ whithersoever he shall lead you? Is it your solemn purpose, in reliance on his grace and aid, to cleave to him and to his cause and people to the end of your life?

5th. Do you love holiness? Do you love a holy God, and because he is holy? Do you earnestly desire to be more and more conformed to God and his holy law? To bear more and more the likeness of your Redeemer? Do you seek and find communion with your God and Saviour?

6th. Are you resolved in God's strength to endeavor conscientiously to perform your whole duty to your neighbour and yourself; do you perform common and relative duties conscientiously as a part of the duty you owe to God?

7th. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you not at other times feel a great delight in it? Have you a set time and place and order of exercise for performing this duty?

8th. Do you daily read a portion of the Sacred Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of the Holy Scriptures? Do you feel them adapted to your necessities, and see a wonderful beauty, and glory, and excellence in God's word? Do you make it the man of your counsel and endeavor to have both your heart and life conformed to its doctrines and requisitions?

9th. Have you ever attempted to covenant with God? To give yourself to Him solemnly and irrevocably, hoping for acceptance through Christ alone, and taking God in Christ as the covenant God and satisfying portion of your soul?

10th. Does the glory of God ever appear to you as the first, greatest and best of all objects? Do you desire to promote the glory of God as the chief object of your life?

11th. Do you feel a love to mankind, such as you did not feel before you became religious?—Have you a great desire that the souls of men should be saved by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment because they have their Saviour's image, and because they love and pursue the objects, and delight in the exercises which are most pleasing and delightful to yourself? Do you from your heart forgive all your personal enemies, and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation, or are you willing to make it?

12th. Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding and of being left to return to a state of carelessness and indifference in religion?

13th. Do you desire and endeavor to grow in grace and in the knowledge of Christ your Saviour more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding implicitly to his teaching, imploring his spirit to guide you in all necessary truths, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you more and more into the likeness of himself?

Counsel 1st. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself closely on the questions under each head, and let your heart be lifted up to God, while you are considering each particular question, in earnest desire that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take one part at one time, and another at another time. But try to get over the whole in the course of a week, and do this every week for some months. When you find yourself doubtful or deficient in any point, let it not discourage you; but note down that point in writing, and bend the attention of your mind to it, and labour and pray till you shall have made the attainment which will enable you to answer clearly.

2d. Remember that prayer, reading the word of God, watchfulness and self-examination, are

the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such, usually will be your inward peace, and the safety of your state. Unite them all together, and never cease to practice them whilst you live.

3d. Beside the Bible, have constantly in reading, at your leisure hours, some author of known piety and excellence. Read Baxter's Saint's Rest, Doddridge's works, Law's Serious Call to a Holy Life, &c. &c.

4th. Do not suppose that any evidence of a gracious state, which at present you may think you possess, will release you from the necessity of maintaining a constant vigilance in time to come, nor from repeated examinations and trials of yourself even to the end of life. Many marks and evidences of a gracious state are set down by pious writers. But they must all come to this, to ascertain what is your prevalent temper and character; whether, on the whole you are increasing in sanctification or not? If you are, you may be comforted, if not, you have cause to be alarmed. It is only he that endureth to the end, that shall be saved.

5th. I think it of great importance to warn you not to imagine that true religion is confined to the closet, or to the church, even though you apprehend that you have great comfort and freedom there. Freedom and comfort then, are, indeed, most desirable, but true religion reaches to every thing. It alters and sweetens the temper. It goes into every duty, relation, station, and situation of life. If you have true religion you will have a better spirit, you will be better sons and daughters, better friends, better members of society, and more exemplary in the discharge of every duty, as the sure consequences of this invaluable possession. And if your religion do not produce these effects, although you may talk of inward comforts, and even of raptures, you have great reason to fear that the whole is a delusion, and that the root of the matter is not in you. "Herein," said the Saviour, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

6th. Be careful to avoid a gloomy, and to cherish a cheerful temper. Be habitually cheerful, but avoid levity. Mirth and laughter are not always sinful; but let your indulgence in them be clearly innocent, not very frequent, and never of long continuance. Be very humble. Be not talkative. Before experienced Christians be a hearer, rather than a talker. Try, in every way, however, to promote religion among your relatives and friends. Win them to it, by your amiable temper and exemplary deportment. "Flee youthful lusts," shun every excitement to them. Guard against dissipation, it extinguishes piety. Be not disconcerted by ridicule and reproach. Your Saviour bore much of these for you. Think of this, and be ashamed of nothing, so much as being ashamed of him. Trust in his protection, live to his praise, and you will spend an eternity in his blissful presence.

DEVOTION.

The great mistake in life, and the cause of all the wickedness and misery in the world, is looking for happiness here, and especially in externals, where it is never to be found. If we were in a state of diligent preparation and patient waiting for it in another life, we should have nothing to scramble or quarrel for, nor ever be disappointed; we should be freed at once from all vain anxiety, bear crosses, help one another in love, rejoice in hope, and welcome death.

For the Methodist Protestant.

MR. EDITOR,—Through the medium of your paper I wish to be heard in my own defence against the unjust aspersions of a communication signed, "A Local Preacher," published in the 290th No. of the "Christian Advocate and Journal."

The communication professes to be a history of the "permanent Editor's travelling preacher." And the real author, B. F. Burnet, says that the travelling preacher is the Rev. Mr. Boyle. As I have just written an exposition of the numerous errors into which the writer has fallen, and design it for publication in the "Christian Advocate." I shall, at this time, confine my strictures to that part of his communication which relates to myself. "Failing in this effort," says A Local Preacher, "he threw himself upon the gracious care of Orren Miller, a seceder, and immediately became one of his most faithful and devoted satellites."

If Orren Miller had possessed the tremendous power of directing the movements of 2000 travelling preachers, annually, at his pleasure, "A Local Preacher," might, with propriety, talk about Mr. Boyle's becoming "one of his most faithful and devoted satellites."

Perhaps, however, he had been so accustomed to the astronomy of Episcopal Methodism, that he could not discover the difference between Mr. Boyle's becoming a fellow labourer in the gospel with Orren Miller, and his becoming "one of his most faithful and devoted satellites."

"In progress of time," says A Local Preacher, "this travelling preacher's spiritual guide, failing in his illusive schemes, and ascertaining that Episcopal Methodists were determined to hold fast their integrity, he suddenly retired from the field, leaving his travelling preacher without a 'call.' What the 'illusive schemes' of Mr. Boyle's 'spiritual guide' were, in which he failed, 'A Local Preacher' has not been pleased, positively, to say; but has strongly hinted that they were designed to shake the integrity of Episcopal Methodists. But, the travelling preacher's spiritual guide will inform 'A Local Preacher' what his schemes were in seceding from the M. E. Church, viz:

1. To maintain the freedom of speech and of the press, against the gag-laws of the M. E. Church.
2. To vindicate and maintain a representative system of church government, which the M. E. Church denies to her members.
3. To throw the whole weight of his character and influence on the side of reform, against the onward march of power in the hands of the bishops and clergy of the M. E. Church.
4. To place himself in that relation to the church in which he might preach the gospel of Christ, where the Holy Ghost might direct, without being under the necessity of asking the will and pleasure of masters and lords over God's heritage.

If these be illusive schemes, be they so. But to me they are dearer than life. In these schemes I glory, and for these I suffer reproach.

But, did "his spiritual guide" fail in his schemes? I answer—No. Let facts speak.—When Orren Miller seceded from the M. E. Church, he knew of no reforming Methodists within 400 miles of him, and not more than 500 in the United States—but he did not "retire from his field," until he had seen a conference established on representative principles, within "his field of labour," including more than a score of ministers and several hundred members, in connexion with five or six other conferences in the

United States, on the same principles. And let "A Local Preacher" know, that though he has changed his field of labour he has not "retired" from the field. And blessed be God, he has been so far from failing in his illusive schemes, that, although he claims not the honour of a very great degree of "gracious care," or, of being the founder or leader of a sect, he has lived to see a church arise and flourish on representative principles, which now numbers, it is said, about 40,000 members, four or five hundred ministers, who command vast crowds of hearers, and is increasing beyond all former example. How far the success of his schemes have contributed to this event, eternity alone will fully disclose.

"He suddenly retired from the field" says A Local Preacher "leaving the permanent editor's travelling preacher without a call."

False! wholly and totally false. Mr. Boyle withdrew from the seceding Methodists, nearly two years before I even changed my field of labour; and he joined the Presbyterian Church, and at that time he was in the enjoyment of a call that would have done honour to "A Local Preacher," or to any of his travelling brethren.

He was travelling a circuit in the neighborhood of Utica, which was able to give him a competent support—vast crowds of hearers attended his ministry, and he maintained a popularity which is equalled by few travelling preachers, even in the M. E. Church.

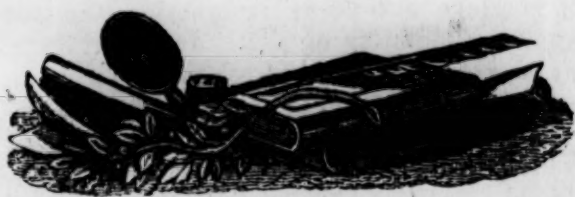
Nor is it true that "his spiritual guide suddenly retired from the field." I published from the pulpit and from the press, more than six months prior to that event my intentions to change my field of labour. And, preparatory to that event, I applied to the District Conference, and Quarterly Conference, and obtained letters of removal and dismission; believing that a change of climate would repair my feeble health, and a change of the field of my labour would promote my usefulness, having preached in Rochester nearly ten years.

But, what can be the object of B. F. Burnet in throwing out this aspersion upon me? Did he intend that the public should infer that I had run away? and that I was guilty of treachery toward my most "faithful and devoted satellites." His conduct is the more astonishing, as he is a total stranger to me. I know not that I ever saw him, or ever heard his name, until I saw it appended to his communication; it was not, therefore, from any personal provocation from me. Did he suppose that I had retired so far from the field, that I should never see his falsehoods? Or, that if I should perchance see them, that I had become so chagrined at the failure of my "illusive schemes," that I should not dare to appear before the public in my own defence? I would advise B. F. Burnet, before he attempts to become a historian again, to make himself acquainted with the subject matter of his history; and let him learn, when he speaks, to speak the truth with his neighbor.

How "A Local Preacher" can keep a conscience void of offence toward God and man, and put his name to such falsehoods, I cannot conceive. Respectfully yours, ORREN MILLER.

Portage, April 17, 1832.

How often, alas! the crosses and cares of life interrupt our religious duties. Instead of increasing our confidence in God, we confine our views to this world as if it could furnish us with light, consolation, or a remedy in our afflictions. In such cases, let us lift up our souls to Him who can bring health and comfort, and reveal unto us the abundance of peace.



BALTIMORE:

FRIDAY, MAY 4, 1832.

We have just heard of a secession of high respectability from the Methodist Episcopal Church which took place, we learn, last Sabbath, under very imposing circumstances.

We leave out other matter to say, that we have heard since the above was received, that another secession to some extent, will take place from the Methodist Episcopal Church in a few days. Those of the first mentioned have already united themselves to the Methodist Protestant Church; and we learn the latter secede for the same purpose. The Methodist Protestant Church is destined to great prosperity if our ministers and members do their duty, and especially if all those who are convinced of the claims of our church constitution and discipline in the Methodist Episcopal Church to their confidence, will determine to sustain our principles and economy, by forthwith coming out of their ecclesiastical bondage, and will unite their interests and energies with ours. We have some thoughts affectionately to present to our ministers and members, on the subject of more zeal and effort, which will probably be given in our next.

The Minutes of the Maryland District Annual Conference are now ready for sale by the Book Agent of the Methodist Protestant Church—price 37½ cents per dozen.

We have thought proper to yield a place to Brother Orren Miller, in defence of his character and ministerial labours—in reply to certain statements in the "Christian Advocate & Journal." If we have conceived correctly, our brother Miller has sustained claims to respectability of character, which are beyond the reach of successful malignant attacks. He speaks out in all the dignity of conscious integrity, and is justly entitled to be heard; especially when assailed by a paper so widely circulated as the "Advocate."

SUNDAY SCHOOL UNION.

The 8th anniversary of the above institution will be celebrated in the church on Washington Square; in the city of Philadelphia, on Tuesday, 22d inst. Professor Hodge will deliver the annual sermon the evening previous. The election of officers and the transaction of business will be attended to after the public services of the anniversary, at the Society's House, No. 146 Chesnut-street. Superintendants and teachers throughout the country, who can make it convenient, are recommended to convene on the

23d inst. in the Lecture room on Cherry-street, to consider the principles of the Institution, the duties pertaining to the officers, and the best plans of organizing, instructing, and managing Sabbath Schools.

For the Methodist Protestant.

ON PRIDE.

Of all the passions that agitate or rend the human breast, none has a higher ascendancy than that of pride; and perhaps none has received so unfaithful a definition. We hear some say that there are two kinds of pride, distinguished by right and wrong: the former they call honest, laudable, &c: the second they style haughty, ungentlemanly. This, however, we think a very unfair and imperfect explanation. It may be asked then, what do we understand by the term, and what interpretation shall we give it? To use the language of an inspired writer, it is, in a few words, "to think of one's self more highly than he ought to think." Nor is it right for a man to set such a value upon himself, his character, his standing in society, and his relation to his God, as to forbid his stooping to any thing beneath that dignity which should always characterize the man and the Christian; and this is what some call laudable pride. It is indeed a laudable *example*, but pride it cannot be. That consists in a man's valuing himself higher than his neighbors would or his conduct deserves; for instance, if a man be one of talent, it illy becomes him to be the braggart, and think there are none his equals; and when an individual once indulges in this dangerous thought, that moment he steps beyond the line of right and reason and becomes puffed with pride. Again; a person is the owner of certain valuable property, he looks upon it as valuable, and holds it as such; but, when that being forgets the proper estimate set upon it, and descends, with all his hopes, expectations and his vanity centered there, it is then he loses that respect and proper value due and is carried away by a hateful passion. Hence we see the thousand faults and failings, the many vices indulged in, and the numerous evils, with all their train, existing among the human family. For it is this feeling that has led to war, to bloodshed, to the overthrow of empires and the subversion of kingdoms, through the whims and caprices, or, in other words, pride, of princes. And observation and experience show us, that not only this feeling generates so many unhappy and lamentable consequences, but that it carries its arms to the very throne of God itself. Yes, pride boasts of its superiority and its power; and if the explanation given be correct, we see at once why it is that heaven is assaulted. Man, base, proud, man, forgetting that respect due to himself and honor to his God, is carried away by that unholy sensation and thinks himself equal with Jehovah, and arrays his force against him! It is the opinion of some, yea, of many, that it was Pride which caused high heaven to be dispeopled of a third of its inhabitants, and threw rebellious, sinning angels from the battlements of glory, down to the nethermost regions of woe. Although we have not express revelation for this assertion, yet we do believe that once Satan and his legions, surrounded, with thousands more, the throne of the Great Eternal; and we farther believe that the devil is the author of that passion in this world, infesting the breast of man. We are told by God himself, that the place of misery was pre-

pared for the infernals, and thither they were banished: hence we conclude fiends once were happy spirits; and if we may trust ourselves with Milton, he will carry us beyond the hour when time began, and show us angels warring against their God. And for what did they contend? The same poet tells us it was for supremacy; for after they were overcome we hear them say, it is "better to reign in hell than serve in heaven." Whether it was pride or not, that caused them to raise their arm against Omnipotence, we see it is that principle in man that opposes itself to Him, their maker and preserver. May we not suppose that pride accompanied the serpent when he whispered in the ear of Eve, "Thou shalt not surely die." Perhaps this might have been the soliloquy, held with himself, "I am a fallen spirit, I own, and inferior to God, and I know, if the woman partake, she will die, but what is that to me? if I can steal upon and persuade her to the accomplishment of my purposes, though my power be limited, yet the result will show I have some influence, and am not quite so far gone." The woman heard, she disobeyed her God, when Satan possibly continues: "See there, heaven's king possesses not all sway, but I reign third to none, and second only to Jehovah." Pride shewed itself in the child of Adam: in bringing his sacrifice we find he came not in the right spirit; God refused his offer and Cain rebelled, and after having killed his brother, would not hold communion with his maker.

We have said that it was the author of war, bloodshed, &c. Go to Jerusalem and behold proud Manassah reigning there. It was he who caused the streets of that devoted city to run in torrents with human gore. Pride was there! Behold the being arrayed in his kingly robes, swaying the sceptre of tyranny over thousands of his own race, and causing them to cringe beneath his footstool. Pride is there prompting him to look on those around him with scorn. See the general marching at the head of thousands, leading them to battle and to victory, never satisfied until he gains his point, and reigns without a rival. Pride is there! Look at the personage strutting in the pathways, and the streets; it would appear from his manner that earth was not good enough for him to tread, and fellow-man too mean with whom to hold converse. Shall we turn to other nations and other climes? Go to France, to boasting France, and read her history.—Or turn to Britain's happy Isle; ask what principle ruled within the breast of a Charles Martel, or a Charlemagne, a Louis or a Buonaparte in France? and a William the Conqueror, or a Richard, styled the "Lion hearted," a Cromwell, or a George, in England? Pride existed there. See the miser, the self-righteous man! pride predominates within their breasts. Such is the ascendancy it has gained in the world that we see it in beings of a moment, worms of earth, whose greatness and whose glory are as evanescent as the vapour of morning! Yes, in man, that spirit shows itself even when they are brought to see and feel the vanity of all earthly objects, and necessity of humbling themselves before their Maker and their Judge; for we see ere the sinner yield to the will of God, his pride prompts him to make every effort for his own salvation; he will not stoop beneath our Saviour's mandates, but sets himself, with bold effrontery, to obtain the goal of his wishes, and gain even heaven itself by his own puny arm.

One observes, "as it was the first sin committed, so it will be the last destroyed or conquer-

ed," and we may exclaim, vain man will be proud though he be born like a wild ass's colt. Pride leads men astray, and pride will carry them down to the shades of endless night. Pride raised its head in days of yore above the Almighty, and pride raises its head above the Almighty still. O Pride! pride! what hast thou done? what art thou doing yet? It is not only visible in the world, but this same spirit has intruded itself into the camps of Israel, and assimilates itself with the Christian's humility. It is carrying the firebrand of hell into the Church, and making votaries by scores and by hundreds. Only witness the confusions in churches; the stirrings for mastery and pre-eminence. Instead of endeavouring each to be the most holy, and most humble, the professors of the sacred religion of the Redeemer are standing at the corners of the streets that they may be seen of men.

We said pride consisted in thinking too much of one's self, and that many, very many were guilty of this, but oh, what little reason have we in showing or retaining this spirit if we will only think, or consider for a moment what we are, where we are, and whence we are going. Seneca says "If we could trace our descent we should find all slaves to come from princes, and all princes from slaves," a humbling lesson this for proud men to learn. Let us enquire of what men are proud and what unreasonableness in being so. Perhaps the lowest kind of pride which agitates the breast is seen from the sparkling eye of beauty,—beauty—personal charms.—What are they? That cheek which glows to-day with the vermilion tint, and upon whose face the lily and the rose are seen, tomorrow will be food for insects, and worms will riot there.—That elegant figure which to-day trips so lightly o'er the heath, must tomorrow be entombed far, far from the sight of men, there to moulder and decay. That heart that now beats at the side of a friend, a brother or a sister, must soon palpitate no more: and those ears that now hear the glad sound of salvation proclaimed to dying men, must short in silence lie 'till the trump of God shall awake the sleeping millions of the earth. Are men proud of their wealth? Gracious heaven! they boast of that which the moth and rust will corrupt, and the canker-worm destroy, when they are destitute of the nobler, higher riches laid up in glory. Ask Babylon, proud Babylon, where are her splendid monuments, and Jerusalem the same. Consult history and enquire where Solomon's temple is; and the answer will be, gone, gone, forever gone.

Have men by their prowess acquired fame?—And what is fame? That breath blown to-day on soaring man, tomorrow blasts his hopes forever! And men are proud of their fame! And to acquire this they will wade through blood, and stumble over heaps of slain. Yes, all these will they do in order to acquire influence or fame, so short, so brief that almost ere it's seen or heard, it breathes its last and flies away.—Where is Alexander, whose desire of fame prompted him to subject all the world to his command; after which he grieved that there were no more to conquer? I say where is he? He is known as one that has been, but what does that avail? Nothing in the sight of God.

Men too are proud of power; hence we see the contentions between kings and belligerent powers; to know what prince shall ascend the throne; and he has power! Yes, but ah! soon a power above will crush his feeble arm, and lay him low in dust! Where is Napoleon's power? Like him they will here be seen no more. That man at whose name multitudes trembled

with fear, and whose presence quelled the tumults of mobs; that man has been buried in an enemy's land, and on an enemy's soil, with scarce a tombstone o'er his grave!

Men boast of their wisdom, their understanding, knowledge; and what does man know?—Could Socrates tell where the soul of man would shortly be? We see the heavens, the earth, the sky, but can we tell how they exist? We see the sun above, pursuing his trackless course in the highest heavens, but can we tell how he holds on his way, unless by power divine! Though we see all nature springing up in beauty, yet we can't understand the smallest leaf or blade of grass that grows. Where is the wisest man, that ever lived or breathed, whose knowledge astonished the world, and even caused the queen of the South, to come and hear his wisdom?—He is gone: time has rolled on and now perhaps no place to mark where his remains are laid!

Glory, too, men are proud of! Our Saviour told those who looked upon the splendour of this life, that Solomon in all his glory was not arrayed like one of the plants tinctured by his Father's hand. * * * And we say, we are strong! Look at Sampson! he was deprived of his strength by an almost-helpless woman. And what is all the united strength of man before the Eternal? He, by his hand, yea, his fingers formed the moon and the stars, so beautifully set in yonder mansion above; and He, by his power, can sink the world, and thousands such into nonentity in the twinkling of an eye. Soon the proud oppressor's frown will be seen, and his iron grasp be felt no more, and death will lay hold of his poor feeble hand and unresistingly drag him to the tomb.

Then, we say, let not the handsome man or woman be vain of their beauty, let not the man of wealth boast of his riches, for they will fly away: Nor the man of fame of that influence he may possess, though she blow her trump and it be heard to the four corners of the earth: Nor the strong man of his power; the wise man of his knowledge: or him of understanding of his glory—but let all men glory in God our Saviour who hath appeared on earth to raise the humble above the proud, and bring salvation to all.—Yes of thee, O Lord, my soul shall make her boast: for gems and diadems will soon be mine which shall never fade: crowns set with diamonds never to grow dim, I soon shall wear: the streets of the New Jerusalem, paved with heavenly gold I shall walk: and O! God, heaven, glory, shall be mine forever, Amen. WILL.

MISCELLANY.

TRUST IN GOD.

The grandeur of religion appears more conspicuous, it attains a sublimer attitude, and shines with a surpassing majesty all its own, when employed in solacing and sustaining the Christian under distress and personal bereavement. When his family are torn from him by the cold, rude hand of death, or a valued friend drops into the grave without any intimation of the change, and deprives him of all he loved below, he appears a wanderer, a sort of solitary detachment of humanity, to himself,—disconsolate,—unknown,—were it not for that blissful assurance, that the separation is only temporary, and that there is a time coming, which will usher in a resurrection of the just, by Him, who on earth declared, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Religion, which abounds with precepts for his entire trust in God, enables him also to bear

with patience and pious resignation, the troubles and perplexities of life. While it inculcates adherence to duty, constancy in virtue, and dependance upon God, it no less frequently expresses in animating strains, the immortality of reasonable natures, and the future inheritance of the righteous. This has been the joy and solace of good men in every age, their constant light in darkness, their unfailing comfort in adversity, their perpetual support under persecution. The most apparently insurmountable obstacles, and formidable difficulties, have dwindled into insignificance and empty shadow, equally unsubstantial, when brought into competition with everlasting life, and the promised crown. The hope of a future state, and the cheering certainty of its near approach, have in every land, and in every period of time, when this celestial beam of consolation had dissipated the horrible darkness by which reason is enveloped, and through which it ineffectually essays to pierce and penetrate beyond, made captivity freedom, slavery liberty, and thrown around the exile the attractions and endearments of domestic life. This untroubled lustre, this distant brightness, has guided with intrepidity the martyr to the stake, and the Christian hero to crucifixion, and death in every shape. In the present day, this is the humble Christian's steadfast succour, his exhaustless fount of consolation, when distressed and forlorn, when deprived of his dearest relations, and nearest ties of affection and consanguinity; for what else can strengthen and revive him?

"When friends have vanish'd from their viewless home,
And he is left companionless to roam,
O! what can cheer his melancholy way,
But hopes of union in the land of day?"

When surrounded by complicated difficulties, and encompassed by dangers, while traversing this "vale of tears," the thorny wilderness of time, the pious Christian is assured in the word of God, "that all things work together for good, to them that love God, and are the called according to his purpose."—*Imperial Magazine*.

If "God so loved the world, that he gave his only begotten Son" for its salvation, what sacrifice should we not make to promote the spiritual and eternal welfare of our fellow men! How much might be accomplished in the great work of spreading the Gospel, could it be said of us, as of the devoted Mary, "she hath done what she could." Were each one to retrench all unprofitable expenditure of time and wealth, and devote these talents to the cause of Christianity, how many, just on the brink of destruction and despair would soon be the worshippers of the true God and the Lamb. The divine example surely should inspire us with holy resolution; and since God did not withhold his only and beloved Son from the deepest humiliation, pain and ignominy, we should not hesitate cheerfully and heartily to offer up all that we possess to the same cause which brought the Saviour from heaven, the promulgation of the Gospel, the extension of piety, the redemption and salvation of a world that is ruined and lost. We have no right to withhold ourselves from his service, for we are the work of his hands. He is our Sovereign Creator.

Human perfection is reality of desire, and sincerity of endeavour, and that in Christ is accepted: perfect righteousness was attained only by Christ, and that is imputed: these are two joyful truths of our religion; and I know of no other that can quiet the soul, or carry it on with so swift a progress towards real holiness.

The situation of the Trustees of the English Methodist Preachers' Conference Chapels.

[Continued from page 136.]

Of the operation of this fund, and the manner in which it is administered, we shall avail ourselves of other opportunities of treating. And for the present content ourselves with remarking, that the committee is appointed by the Conference; that it holds its sitting during, and in immediate communication with the Conference, that a majority of its members are members of the Conference; and that this committee acknowledges the *absolute right* of the Conference to impose, revise, alter and modify, from time to time, the regulations by which all its operations are to be directed. The chapel fund committee, therefore, is the mere puppet, tool, and instrument of the Conference; and an admirable instrument it is, for teaching the trustees their duty, and for measuring to them that degree of relief, which it is deemed safe and prudent to extend to them.

In the above circumstances of the chapels, and in the general operation of the chapel fund, we have the true causes why a class of laymen, who in 1797 were the most intelligent, respectable, and independent in Methodism, and to whom, therefore, she very properly confided the preservation and defence of her liberties, are now become paralysed and depressed. No longer, (as they imagine themselves) in a situation to maintain either their own rights, or those of the people, they are prepared to submit to almost any measures which the Conference may please to adopt. Instead, therefore, of witnessing the trustees or their delegates, assembled to call the Conference to account, and restore the law of Methodism, we see them hanging around the doors of that august assembly to implore aid from the chapel fund! and, in order that they may duly feel the condition to which they are reduced, when they have gone through all the requisite forms, and their claim is at length admitted, then comes the tardy grant, accompanied with the condition that the trustees advance cent per cent with the treasurer of the fund, to procure a partial relief from the public burthen. This grinding system, so ruinous to private families, is what the trustees have gained by committing their affairs to the management of the Methodist Conference. Had they, instead of appealing to conference, formed a society among themselves, and through committees and sub-committees in every circuit and society, made their appeal to a generous public, affording in personal character and by judicious regulations, proper security for the due application of the fund, they would, in our opinion, have raised more money, and have escaped their present humiliations.

The trustees are depressed; and communicating their timidity and fears to other classes in every circuit, it is their influence, more than any thing else, which keeps down the general expression of public sentiment. But there is still much good sense, and some remains of noble and generous feeling in the great body of the trustees throughout the kingdom. Many of them have penetration to discover that, in submitting to this forced alliance with Conference, they have assumed a position as false as it is unnatural; and although they have not yet the resolution to break the chain which enslaves them, they wear it with irritation and impatience, and feel themselves very much galled and chafed by it.

The true, and only safe position, in which the trustees of Methodist chapels can ever stand, is that natural and proper one which they occupied in 1797, when, in close alliance with the people, they nobly asserted and maintained the public liberties. The position which they now occupy, and which, with some generous exceptions, (for there are individuals who will always act on higher principles than those of self-interest,) may be regarded as an alliance with the Conference against the liberties of the connexion, is false both as it respects the Conference and the people.

It is false as it respects the Conference, that is, the hope of deliverance and relief which the trustees found on this adherence to Conference will fail them. In other words, the Conference, even if they possessed the power, have neither the intention nor the supposition never to afford the trustees effectual and permanent relief.—The ruling party in the Conference understand their own interests too well, ever to wish to see the trustees free and unshackled. They remember the trustees of 1795 and 1797. They know also what has created the difference between that and the present race of trustees. It is the overwhelming amount of the chapel debts in every circuit. The Conference, indeed, cannot wish to see the trustees and their families utterly ruined; and therefore, they have established the chapel fund. But they must retain in their own hands *exclusively* the regulation and application of this fund, and not only so, but they must retain a preponderating influence in the committee of distribution, by appointing a *majority of preachers*, members of that committee. Relief, therefore, may be had in *extreme cases*, the object being to keep the chins of the trustees above water, and prevent their sinking; but carefully to prevent their gaining such a footing as might enable them to climb up the bank and feel themselves secure from danger. This is the essential principle of the general chapel fund. So long as, by any possible means, the local income can be made to meet the interest of monies borrowed, there can be no relief from the fund, although not a shilling should remain for the necessary expense of cleaning and lighting the chapel. Reduction of the principal debt, except in such extreme cases, is out of the question; and even, in such cases, the relief is so proportioned as to leave the debt such as the trustees can barely sustain.

We frankly admit, as in fairness we are bound to do, that the limited amount of the fund, compared with the objects for which it is raised, is such, as to render a very rigid administration of it absolutely necessary. If, therefore, the standing regulations of the chapel fund were equitable, and founded *solely* and *exclusively* upon this consideration, there could be no reasonable complaint. But unfortunately, we are furnished with evidence of the disposition of Conference, and of their policy on this subject; and are confirmed in an opinion, long and deliberately formed, that neither the general chapel fund, nor any other fund, under the regulation and direction of the Methodist Conference, will ever be permitted to extend to the permanent and effectual release of the trustees.

That evidence the Conference itself has furnished in the regulations which it has adopted, in regard to the general chapel fund. That fund was established in 1818; the express object of its formation was, the relief of the trustees of the distressed chapels. Upon this plea, the people were importuned and exhorted to give of their liberality, and the plea was readily admit-

ted, for the sympathies which unite this great family are strong and generous. The fund became popular, and the subscriptions increased from year to year, until they reached to nearly £4000, and with every prospect of a still growing and rapid increase. It is true that, this amount, had it even been increased *fourfold*, would have been very inadequate to provide for the gradual discharge of the *MILLIONS* of debt, secured on the various chapels of the connexion, and the interest on which, in many places, could not be met by the most strenuous efforts, and painful sacrifices of the trustees and their friends. But it was enough to alarm the ruling party in the Conference, who saw it necessary to place a *limit* on this fund, lest it should really increase to an amount, which might gradually redeem the trustees, and free them from their present subjection.

To effect this object, they had recourse to legislative power, and, in 1823, passed the following regulations:—

"1. That in future, after a rigorous examination of all the cases proposed to the committee for relief, the sum of £3000 only, shall be allowed for *annual deficiencies*.

"2. That all the money collected above that sum to the amount of £1000 (!!!) shall be appropriated to the reduction of the *principal*; the most distressed chapels having the first claim; but subject to such terms and conditions as the committee may deem most advisable.

"3. That when the annual collections and subscriptions for this fund shall amount to considerably more than £4000, that surplus shall be employed in *grants* to aid the building of *NEW CHAPELS*, in the most promising places, in different parts of the kingdom, under such regulations as the general committee shall deem reasonable and practicable." *Minutes of Conference, 1823.*

[To be continued.]

OBITUARY.

For the Methodist Protestant.

Died at her residence in Castile (Genesee Co.) on the 23d ult. Mrs. LUCENA, consort of Chester Phelps, aged 32 years. Sister Phelps had been a professor of religion and a member of the Methodist Protestant Church about two years—she died in the full triumphs of faith.

Our dear and worthy Brother NELSON PALMER, left the shores of time the early part of last August. I have been requested to give an obituary notice of that event; but I have delayed for want of documents, and have not yet been able to obtain them. Bro. Palmer joined the Methodist Society in 1824 or 5, having been a local preacher of the M. E. Church. He joined the travelling connexion, I believe, in 1827.—In 1828, 29 & 30 he travelled Ontario Circuit. In connexion with the conference of which he was a member in 1829, he attached himself to the Methodist Protestant Church. In 1831 he was stationed on Clarendon Circuit. He entered the field of his labours with much engagedness, and in a few weeks after, he professed to obtain, and I have no doubt enjoyed, the blessing of full sanctification. This gave a new impetus to his labours, and all this theme appeared to be to press this subject on the hearts of his brethren. Bro. Palmer was a young man of an excellent mind, and although he was not eloquent in the pulpit, yet he was instructing, his sermons being well arranged and ably composed. He died in the fullness of the blessings of the gospel, exhorting the people till his latest breath, and has gone from his labours and sufferings to his great reward. O. MILLER.



POETRY.

From the London Athenæum.

1. Thoughts on Education. 2. The Appeal for suffering Genius. By Daniel Bryan, of Alexandria, D.C.

The poet, whose works are at the head of our paper, has been known to us through his writings for some time; he published a volume of youthful effusions called "The Mountain Muse," which in his riper days he describes as "the wild offspring of a rude undisciplined fancy, and so disfigured by imperfections, that readers, unacquainted with the circumstances under which they were written, have looked with an eye of distrust upon his later compositions." In that volume there were manifold touches of true poetry, accompanied no doubt by ill-conceived and worse expressed things; the poet has now disciplined his fancy; and his muse, under the influence of improved taste, indulges us with more correct and better modulated strains: we mean, as far as regards language only, for in pure and moral feeling and kindness of nature Bryan had nothing to amend; nay, the only fault we shall find arises from the love he bears to moral excellence, and the sympathy which he feels with suffering genius. We consider the education of youth, and the misery of a brother bard, to be subjects over which the muse cannot well pour out her full inspiration; yet it is wonderful with how much interest the poet has invested these unpromising topics. On education he has discoursed with good sense and feeling, and with a devoutness of heart not common in these our latter days. In the introductory passage there is something which reminds us of our own Akenside:—

Not mine the power to sweep with magic skill
The golden chords of the celestial lyre
O'er which Urania sheds her beams divine,
Nor vie with glorious bards by science crowned;—
Not mine, in numbers fraught with mystic lore,
To waft the spirit through enchanted groves
And regions thronged with Fiction's varying forms;—
Not mine to wield the bright satiric shaft,
Whose double edge, and keen electric point,
Can pierce through breasts of steel and vanquish pride!
If aught on me of their inspiring gifts
The Muses deign confer, they breathe no hopes
That prompt my fancy's wing to daring flight;
They urge not me to scale the dizzy peaks
Where, crowned with burning light, Apollo's fame
Forbids approach to those who rashly soar—
They paint in colours rich with classic force
The headlong doom that Icarus befel,
And kindly pointing to the startling scene,
Warn me to shun the rash Athenian's fate.—
Admonished thus, I dare not wildly aim
To sport in Fancy's high and glittering clouds,
Where none but eagle pinions are sustained,
And dazzling splendours quench the feeble eye.

The theme to which my humble harp I tune
Pertains to things of life—to human weal
And human wo.—The truly wise are they,
And only they, who seek the light of Truth
To guide them from the tempting snarcs of Vice—
To show forth Virtue in her native charms—
To shed a winning brightness o'er her path,
And cheer them onward in its heavenward course.

Nor is the conclusion unworthy of such a commencement:—

The appointed cure for these, and all the ills
That swell the catalogue of moral woes,
Is found within the Gospel's holy truths.
Let these be early on the mind impressed,
And carefully enforced from year to year,
Until the character is formed mature
With their celestial doctrines deep imbued:
Then man to his primeval health restored,—
Where'er the hallowed process is pursued,—

Shall bear again the image of his God:
For from that sacred fountain, rich with all
That purifies and elevates the soul,
A stream, forever undiminished, flows,
Inviting him to drink thereof and live.

Whene'er that blest millennial day shall come,
In which mankind, by Gospel counsels swayed,
Shall feel the littleness of human pride,
And grow as meek as they themselves are frail,
Sectarian strife shall cease to vex the world,
And peace, and love, and charity divine,
In one harmonious brotherhood shall blend
The universal family of man.

The connection of education and morals, is a tempting matter to expatiate upon, but we can neither find room for remark or quotation; suffice it to say that the poet feels the subject justly, and though he has not always written so clearly or so poetically as we could have wished, no one can read his work without edification and advantage. The poem called "The appeal for suffering Genius," was written for the benefit of Robert Coffin, known by the name of the Boston Bard, who seems to have been then on a bed of sickness, with few to relieve or console him. It is much to the honor of Bryan that he stepped forward to aid him; nor should we withhold our praise from certain good citizens of Boston and New York, who not only subscribed largely, but made public declarations that the ailing poet was a strictly moral and worthy man, and would make no improper use of the benefactions of those who admired his genius. This we confess we like. In the United States, it is still necessary that virtue should belong to genius. The Appeal is some seventy pages long, and is written with a natural readiness of language, and an occasional vigour of expression. The difficulties which low-born genius has to encounter, are not ill-expressed in the following lines—they apply to many poets:—

By hard necessity's unyielding law,
In manual toils compelled, to spend the hours
For which his struggling genius vainly sighed
To consecrate to his aspiring Muse,
That she might bring to light from her rich mines
The splendid treasures of poetic thought,
And in their polished beauty spread them forth
Before admiring and rewarding eyes;
He oft, in deepest sadness mourned the doom
That urged his fancy to ethereal flights,
While on her pinions hung the leaden clogs
Of penury. But still the illusive charm
Of minstrelsy around his yielding mind
Its fascinations threw, and years rolled on
Which found, and left him still a child of wo.

With feelings strung to thrill at every touch,
And deeply conscious of his tuneful powers,
He saw the veriest clods in human form
Enjoying riches, luxury, and ease;
And stupid brows with brilliant honours crowned,
While indigence, obscurity, and toil,
In ruthless league, his happiness assailed.

In the middle of his poem, he introduces, in a very touching way, the following ode from the works of "the Boston Bard," who, we are assured,
"Has oftimes poured his soul in strains like these,"

When Freedom, 'midst the battle storm,
Her weary head reclined;
And round her majestic form,
Oppression fain had twined;
Amidst the din—beneath the cloud,
GREAT WASHINGTON appeared:
With daring hand rolled back the shroud
And thus the sufferer cheered:
Spurn, spurn despair! be great, be free!
With giant strength arise:
Stretch, stretch thy pinions, Liberty!
Thy flag plant in the skies!
Clothe, clothe thyself in glory's robe,
Let stars thy banner gem:
Rule, rule the sea—possess the globe—
Wear Victory's diadem.

Go, tell the world, a world is born,
Another orb gives light;
Another sun illumines the morn,
Another star the night;
Be just—be brave!—and let thy name
Henceforth Columbia be;
Wear, wear the oaken weath of fame—
The wreath of Liberty!

He said—and lo! the stars of night
Forth to her banner flew;
And morn, with pencil dipped in light,
Her blushes on it drew:
Columbia's chieftain seized the prize,
All gloriously unfurled:
Soared with it to his native skies,
And waved it o'er the world.

We must conclude; the poetry of America is fast rising into eminence, and several of her bards may take their place when they please among the poets of Britain. Their country abounds with scenes of natural magnificence and sublimity, and with tribes of men who have yet been partially pictured by the muse. We advise all Transatlantic bards to forget the strains of their ancestors in this little isle, and awaken their souls to subjects all their own, trusting to inspiration to clothe their conceptions in the language of truth and originality. We mean not to say that any of them are imitators: but we think that they allow their spirits to be rebuked too much by the memory of the divine poems of Milton, Spenser, and others; and assuredly they are too sensitive respecting criticism. When they write without remembering the one, or fearing the other, they will give us something of a loftier mood than they have done hitherto.

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